/185 cont./
844 until very late and only with great difficulty. The proper depth is supposed to be about 30 centimeters.

846 Four to six days after birth and after the first bath, the
851 father or one of the godparents brings the child to the sacristan of
608 the village or /186/ to the women missionaries, in order to have
[797] it christened with water and given the name of the Christian saint
[551] of the christening day. Every child has only one given name and the Paez surname of its father. The baptism by the priest with oil takes place later on a suitable occasion, in the presence of the god-
[783] parents, and is followed by an eating and drinking bout. The
[756] mother also takes part in this, after she has left the dûyat and has washed herself, her child, and her clothes and has been purified by the shaman.

861 The rearing of the children is in the hands of the parents, who teach them the necessary accomplishments of life quite as a matter of course and almost in play. Disobedient children are also beaten, however, and, to be sure, usually if the son has no real desire to help his father with the field work. In punishing, the fathers are generally stricter than the mothers and on occasion beat them with leather straps all over their bodies. The boxing
[461] of ears is also to be seen. If a young man proves to be lazy in later life, the father is blamed because he did not properly ad-
848 monish his son to work. Illegitimate sons, who lack the strict hand of a father, are said to turn out badly in many cases, though as such they are very popular. Since they do not know their father, they are not obliged to work in his field. They are all the more
[426] in demand as helpers in the fields of other families. When they
[431] are older, they may borrow land and establish a family. Usually they even receive the land as a present. Thus, they need not
848 starve by any means. Illegitimate daughters are in a more unfavor-
562 able position, for their help is not needed for the most part, and their mother does not have a household of her own. Nevertheless
[583] their marriage prospects are not unfavorable, since a girl does not
[581] have a dowry, but is married only on the basis of her personal qualities.

/193 cont./

585 help. Since the young men almost never own their own cattle, [422] they must earn the purchase price for this by the sale of agricul- [432] tural products. Wheat is usually chosen for this, since it may be [243] harvested half a year after sowing.

For the wedding celebration about 50 men and women are 585 invited, not only relatives, but also friends, among them the 608 sponsors (padrino, madrina) required for the church marriage service. They sit with the bridal couple (nikálo). The parents [291] and guests on both sides arrange themselves informally. The [431] padrino and madrina must give or loan the bridegroom and bride [426] new clothes for this wedding day, but they differ from the ordinary [301] everyday clothing only in that they are newer and cleaner. No 585 special /194/ ornaments of any kind are put on by anyone. The wedding is celebrated in such a way that the church service takes place in the morning, after which the guests go to the wedding house accompanied by music and have a small midday meal, with which, however, only a little chicha is drunk. The festival ox is not yet slaughtered on this day, and not until the "actual" (as the Calderun say) wedding celebration, which takes place about a month later in the house of the bridegroom. The ox is slaughtered in the morning, and in the afternoon the guests arrive, sit down together informally, and eat and drink chicha and brandy copiously. [533] Music is played for this, but no one dances to it. Before the eating [535] begins, when all are still sober, the padrino makes a speech addressed to the bride and groom, in which he says approximately the following: You are now husband and wife, and you, as the husband, should not beat your wife, and you, as wife, should not use any bad words toward your husband. The husband should also not speak ill of his wife, and the wife should obey if the husband commands her to do something and should help him in all things! Then he takes the hand of the bride and gives it to the mother of the bridegroom, who speaks to the bride as follows: You have now been taken into our family and you are to work for your husband and cook his meals for him and make his clothes and arrange everything for him; in addition, you must help me in the house and carry out my instructions, as well as

1: Nachtigall--142 E-5 (1952-1953) 1955 SC15 Paez SC15

/207 cont./

g) Festivals and Celebrations

796 The public community festivals of the Paez which are celebrated and observed in the course of the year nowadays take place only on religious occasions, on the three church holidays Semana Santa (Easter week), San Juán (June 24), and Immaculada (December 8). For the Paez these are primarily occasions for joyful gatherings, for setting off fireworks, and for eating and drinking richly and abundantly. It is not certain whether in former times there were any indigenous festivals in connection with sowing and harvesting and the natural cycle of the year, 796 and to me this does not even seem probable. There is nothing 221 in the myths and surviving indigenous customs of the Paez that 241 points to an agricultural rhythm of life; rather, religion, mythology, and ceremonial practice are remnants of a hunting and shamanistic attitude of mind. The absence of a ceremonial life connected with sowing and harvesting becomes understandable in view of the fact that it is possible to do this at any time of the year; there is no correlation between a seasonal and growth rhythm and a corresponding natural festival cycle.

796 The gobernador at the time is in charge of organizing the community festivals. The actual running of the festival, which includes the entertainment of the entire village and the serving of the necessary food and drink, is the duty of the two "fiesteros" and their helpers, the "albaceros" and "mayordomos." It is an [554] honor to be fiestero, but also an expensive matter, for this office costs each one two head of cattle, the food for the village on the festival day, and, in addition, the liberal distribution of chicha and brandy. And, to be sure, not only the chicha that is drunk by the village on the day of the festival, but also that which the helpers [426] drink when they make the chicha before the festival. Even if a fiestero hires himself out to the whites months before the festival /208/ in order to earn money, he often remains in debt for years afterward as a result of the obligations arising from the festival. In spite of the costliness of this office, the fiesteros -- so I was

/213 cont./

682 to Inzá by two members of the cabildo of San Andrés, friends and
623 relatives, as well as members of his own family, slipped him a
182 few coins so that he would be able to buy himself food in prison. His guards did not prevent anyone from doing this, and in general the feeling for the murderer was commiserating, but not unfavorable.

623 The punishments inflicted in Calderas by the cabildo are al-
692 ways floggings. In earlier times they were very rigorously carried
[681] out. There is no imprisonment. Today the cabildo judges only
[697] social misdeeds, debtors, and the theft of field crops, a chicken, or a sheep. Horse and cattle theft goes to the court in Inzá for punishment. The injured one himself may not punish the malefactor -- not even if caught red-handed - but must report everything
[693] to the cabildo. There the capitan and gobernador are the judges.
[624] The other members of the cabildo must likewise be present, but they have no vote. The sentence is very quickly passed. The malefactor is locked into one of the two rooms of the community
623 house, and the trial takes place on the next day at the latest. The
685 punishments are fixed. They consist of lashes with the whip, which
692 are increased for repetition. Thus, the thief receives ten lashes the first time, 20 the second time, and 30 lashes the third time; in case of further lapses he is shackled in the tree trunk. The theft of a sheep is punished with ten lashes and the replacement or giving up of the stolen object. If the accused protests, a house search is carried out with a member of the cabildo. If nothing is found, he must be set free again.

● 426 Loans up to ten pesos are given without security; beyond that the creditor is given a cow, a horse, a pig, wheat, of sugar cane as security. Loans are given only up to a year, so that the matter is not forgotten. Interest is not charged. If the debtor is unable to pay, a definite term is /214/ set for him; if he does not pay then, the lapse is reported to the cabildo, which punishes the offender with the whip. Denial is useless, for every loan transaction is concluded only before witnesses. If the debtor dies, the claims of the creditor are taken from his estate, for example, a machete, coca bag, or clothing. One may also ask relatives, for example brothers, to settle the debt. They are not obliged to repay it,

/214 cont./

426 however, so that in the case of a deceased poor debtor, the creditor has usually lost his money. Prescription does not occur. 685 A debt forgotten by the debtor may be collected by the creditor 685 years later, if there are witnesses. The situation is similar for 426 the theft of field crops: If there is no witness, no one can be found guilty. If, however, the witness is known as honorable and not deceitful, the accused is judged guilty, even without a con- 692 fession. There is no statement of confirmation corresponding to 695 the oath; similarly, no one condemned for wrongdoing has the 623 right to go to Inzá to the judge. For all misdeeds punished by the 208 [782] cabildo, the capitan and gobernador are the first and last authority; they do not act arbitrarily, however, but rely largely on custom [686] and the opinion of the village. This is especially true if someone refuses several times in succession to take part in public works, but it also comes out -- unfavorably -- if a poor man tries to 623 become wealthy on his own. For example, disputes not infrequently 692 break out among the Paez on account of damage to cultivated 685 fields when the domestic animals of one person have broken into 578 the fields of a neighbor. Now the fences around each field must always be in good condition and put up in accordance with the term of use of the field. A fence for a maize field, which requires barely a year to mature, may be more lightly built than a fence around a sugar-cane field, which requires three years to mature. Then when strange animals break into fields with good fencing, the owner may kill them or at least wound them, for example, by [231] cutting off a cow's tail. The owners of pigs fasten a triangular-shaped frame around the necks of their pigs to prevent them from breaking into fenced fields. If the fence is in poor condition, however, and has not been newly erected especially for the planted field, the owner of the animals breaking into the field is not to blame and the owner of the field may not kill them. Of course, the soundness of a fence is to a great extent a matter of opinion, and it happens not infrequently that the disputants go after each 696 other with machetes and wound each other considerably. The 685 /215/ guilty party is then, after an inspection of the fence, punished 417 681

4:Bernal Villa--55 E-5 (1952-1953) 1953 SC15 Paez SC15

/219 cont./

796 435 Nevertheless, here is the value of the expenses that a fiestero provided, thanks to the suggestion made at the time by the priest who officiated at the religious ceremonies.

As a rule, they kill three beeves: one for being accepted for the fiesta, another for the cleaning of the church, and the third for the attentions shown to the albacero.

Articles purchased	Cost
1 bull	$40.00
1 heifer	35.00
1 female calf	12.00
20 arrobas of maize, at 60 centavos each	12.00
Sugar cane	2.50
2 pounds of gunpowder	7.00
/220/	
1 pound of candle wick	2.50
Bananas	2.50
Arracacha	7.50
1 arroba and a half of salt	7.50
2 pounds of anise	20.00
Fees for the priest	20.00
Total....	$168.50

To this must be added the purchase of coca for the laborers.

The fiesta is thus extremely costly for the Indians, who have no money, who do not produce to sell, and whose live-
[426] stock is exchanged, not for cash, but for goods. It is true that the mayordomos contribute one peso to pay the priest's fees and that the majority of the guests bring victuals to the fiestero; nevertheless, the fiestero is left with nothing but debts, which he will not pay off in less than three years.

/355 cont./

443 of the municipio and even from Calderas flock to the market
438 in Belalcázar. Itinerant peddlers are numerous in Tierradentro,
439 and several of them walk through the parcialidades offering their wares. The articles that they sell are few. Traders also travel through the parcialidades, chiefly to acquire cattle that bring them handsome profits. But there are also those who go from
439 house to house to buy agricultural produce. A trader from
● 426 Mosoco, mestizo, bilingual, boasts of his friendship with the natives and of the trips that he took, up to about four years ago, through Suin, Chinas, Calderas, Avirama, and Lame, distributing ("showering") advance money for maize, frijoles, laurel wax, saffron, and cattle. "A debt with Indians is never lost," he states categorically, to emphasize the Indians' honesty. At harvest time he returned to collect the products bought and he took them directly to Silvia. He also says that from San Andrés he took from 100 to 200 arrobas of panela each month to sell in Mosoco. Lately, owing to the impassable condition of the Inzá roads, he has given up this business.

443 The parcialidad of Mosoco, and in general the entire
438 hydrographic valley of the Moras River, which contains the
439 parcialidades of San José, Mosoco, Vitoncó, Lame, Suin, and Chinas, trades with the municipio /356/ of Silvia, located on the western slopes of the Central Cordillera. All of the agricultural production goes there: potatoes, maize, wheat, barley, peaches, garlic, broad beans, and ullucos. Only when the prices of agricultural produce are low in Silvia, do they go to Belalcázar and Valencia. But this rarely happens. From Silvia they bring, in exchange, all their tools, their clothing, drugs, and housewares. The Mosoco women are the chief buyers of woolen rebozos (rebosos de Castilla), showy necklaces, gold earrings, and hairpins; the men, of fine cloth hats, fabric for their trousers, and shirts.

427 The riding paths in that area are surprisingly well main-
(476) tained. Each year, in the summertime, all of the neighbors take charge of needed repairs, and they are an obvious contrast to the riding paths of the municipio of Inzá. The people of

/363 cont./

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Parcialidad	Less than $100.00	From $100.00 to $500.00	From $500.00 to $1,000.00	From $1,000.00 to $ 2,000.00	From $2,000.00 to $ 5,000.00	More than $5,000.00
Mosoco	-	2	12	9	1	1
Lame	-	4	2	-	2	-
San Andrés	2	6	2	-	4	1
Totals	2	12	16	9	7	2

We thus observe that 28 of the 48 families studied, or 78.3%, have incomes of less than 1,000 pesos, with which savings [426] [691] practically cannot exist. Even with regard to the Mosoco family identified by the number 18, which in the Savings column has the amount of $1,034.24 7/1 we were able to verify that this amount /364/ was strictly nominal and that the head of the family had resorted to the Caja Agraria to ask for a loan of $500.00 to make improvements on his finca, a loan which he indeed obtained; through indirect information we were able to ascertain that the amount given as savings was possibly spent on the expenses of a [563] lawsuit for land which a brother-in-law was prosecuting. The savings of the "white" families are true and also those of some few native families, but in general terms what we would calculate as savings can be assigned to the "Amusements" column; the natives live from day to day. The impulse to save does not exist or is minimal. We had the opportunity to verify that there is no prudence with regard to expenses when considerable sums are received, such as, for example, those that come from the sale of coffee. The modest savings of the natives go up in smoke

7/1 [column actually reads $1033.24, see p. 93-Au.]